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Notes.

GOSWELL STREET.

Although this thoroughfare, apart from its Pickwickian associations, possesses some interest from its antiquity, and from having been in ancient times the principal highway between Aldersgate and the rural village of Islington, it has received but scanty treatment in Mr. Wheatley's 'London Past and Present,' and, so far as I can make out, it is not even mentioned in 'Old and New London.' The best account of it is given in Pinks's excellent 'History of Clerkenwell,' pp. 281–284. The origin of the name is a point of some difficulty. Mr. Habben, in his 'London Street Names,' says, "Goswell Street is a contraction of Godes Well, or God's Well, one of the old London springs." This is all very well; but so far I know of no authority for the existence of such a spring as God's Well. Mr. Habben probably relied on Pinks, who cites an interesting note from Mr. T. E. Tomlins's 'Yseldon,' p. 21, which I will venture to quote in full :—

"Goswell Street takes its name from an ancient spring called Godewell (*i. e.*, Good-well), afterwards corrupted to Godeswell, and Gosewell, and Goswell. The earliest mention I find of this well is in the 'Registrum de Clerkenwell,' Cott. MSS., Faust. B. ii. fol. 27 *a*, a book written in the reign of King John, containing charters from the time of King Stephen, which Stow saw, and particularly mentions in his 'Survey of London';* but he, mistaking the form of the letter *G*, has called this well *T*odewell, in which error he has, of course, been followed by others. In another MS. book of nearly as great antiquity, also containing most ancient charters, viz., the 'Liber A. sive Pilosus' of the dean and chapter of St. Paul, fol. 25 *a*, 48 *b*, I find a charter which commences thus: 'Universis sancte matris Ecclesiæ filijs presentibus et futuris Clemencia Priorissa et totus Conventus de Haliwell salutem. Noverit Universitas vestra nos concessisse et dimisisse et presenti Carta confirmasse Ricardo de Humfravill quendam Gardinum nostrum extra barram de Aldredesgate cum omnibus pertinencijs suis scilicet illum Gardinum qui fuit Walteri fil' Osberti qui jacet inter Gosewell et inter Gardinum qui fuit Thom' Grand,' &c. This must have been about the year 1200, or perhaps earlier, as Clemence appears to have been prioress at that time."

Mr. Tomlins was a solicitor by profession, and in dealing with ancient documents he brought to bear the same acumen as he would have displayed in interpreting a lease or a marriage settlement. He was one of the most accurate of London antiquaries, but occasionally he jumped to conclusions a little too rapidly. His citations prove two things, viz., that there was a well called Godewell in Clerkenwell, and that there was also a well called Gosewell outside Aldersgate, but they do not prove that these wells were one and the same well, nor is the hypothetical form Godeswell shown to have existed. As for Stow, I find in my own copy of the 'Survey,' which is that of the edition of 1603,† that Todewell or Todwell is mentioned by him three times, at p. 11 (Todewell), p. 16 (Todwell), and p. 440 (Todewell). In the first two passages the word is printed in Roman characters, and in the third in Gothic. It can scarcely, therefore, be a misprint, and it seems strange that Stow should have mistaken a *G* for a *T*. We know that there were a great number of springs in the valley of the Fleet River, and there may have been a Todewell, as well as a Godewell. However that may be, there can be no doubt about the great antiquity of Goswell Street, which Stow, p. 433, described as "replenished with small tenements, cottages, and Allies, Gardens, banquetting houses, and bowling places." An early inhabitant was John Westyerd, vintner, who in his will left certain shops and houses in "Goswellestret in the parish of S. Botolph without Alderichegate" to the Wardens of the Fraternity or Chantry of the Blessed Mary and St. Giles, founded in the Church of St. Giles without Cripplegate for the soul of King Richard II. (will enrolled 15 Sept., 1423, 'Calendar of Wills, Court of Husting, London,' ii. 435). At p. 282 of Pinks's 'History of Clerkenwell' reference is made to a tradesman's token bearing the following inscription: "At ye Whit Lyon (a lion rampant)

* It was printed by Dugdale in his 'Monasticon Anglicanum,' and the name of the well is spelt "Godewell" in all the editions of that work.

† The last published in the author's lifetime, and textually reprinted by Mr. W. J. Thoms in 1842.

in Gooswell-street, B.A.F.," and looking to the facts of the case, so far as we know them, it is difficult to avoid the conclusion that the name of the well and of the street in its vicinity was originally derived from the humble biped which furnishes our tables on Michaelmas Day. At all events, the "corruption" of Godewell into Godeswell is very difficult of acceptance, and I should be glad to learn if any analogous conversion exists in the history of local nomenclature. Evolution in the opposite direction I could more readily believe in.

W. F. PRIDEAUX.

Kingsland, Shrewsbury.

"THE LITTLE CROMWELL."

Among the successful leaders of men in Ireland who sprang into deserved notice the year after the Revolution, none had a brighter record than Col. Thomas Lloyd, who bore the *sobriquet* of "The Little Cromwell" (Clarke's 'Life of James II.,' vol. ii. p. 383). By some strange oversight this gallant soldier, whose name was synonymous with victory, has been left out of the 'Dict. of Nat. Biog.' and kindred works. For this reason the following memoir needs no apology.

Sprung from an old Welsh family, Col. Lloyd's grandfather migrated to Ireland, and left at his decease a son, Capt. Owen Lloyd, who had an estate in the co. Roscommon. The latter's eldest son was the aforesaid "Little Cromwell." Prior to the Revolution he had served as cornet in Col. Richard Hamilton's Regiment of Dragoons (Hist. MSS. Comm., 14th Report, Appendix, part vii. p. 422); and when Gustavus Hamilton, Governor of Enniskillen ('N. & Q.,' 8th S. vii. 481), who had also served as a cornet in James II.'s late army, was raising troops for the defence of the Protestant cause, Thomas Lloyd came to Enniskillen in January, 1689, and was speedily chosen second in command of the horse and foot then being raised (Rev. Andrew Hamilton's 'True Relation of the Men of Enniskillen,' p. 18, *et seq.*). "On 23 April," wrote Andrew Hamilton,

"Lieut.-Col. Lloyd took a party of foot and horse and burnt Omagh Castle and defaced the fortifications, and returned with much cattle and sheep. Good milch cows were now sold in Enniskillen for 2*s.* 6*d.* each. This was Col. Lloyd's first expedition with our men."

On 4 May Lloyd marched with some troops of horse and twelve foot companies against Ballishannon, took that place, and defeated the enemy, killing six score, and capturing sixty men (*ibid.*). The end of May he was sent with a mixed force of 1,500 men to reduce two fortified houses in the co. Cavan, Redhill and Bellinacarig, "the latter of which had once kept Oliver Cromwell at bay for several days," but which speedily surrendered to the Little Cromwell (Hamilton's 'True Relation'). A contemporary writer, who fought under Lloyd on several occasions, thus speaks of him:—

"We marched in the night under command of Lieut.-Col. Lloyd, under whose conduct we never failed accomplishing what we designed, but without him could not or never did anything [*sic*]."—Wm. McCormick's 'Further Impartial Account of the Inniskilling Men,' p. 37.

On 17 June Lloyd defeated the enemy in a decisive action at Belturbet, and took three hundred prisoners. On 20 June he received a commission from Major-General Kirke, as colonel of one of the three Enniskillen foot regiments. Lloyd commanded this regiment at the battle of Newtown Butler, where the Irish received a crushing defeat at the hands of the Enniskillen troops. The exigencies of circumstances had turned Col. Lloyd into an infantry commander, but he gave proof on more than one occasion that he was a cavalry leader of no mean order. Having been detached to Sligo, in September, 1689, he forestalled an attempt on the part of Col. O'Kelly, who commanded a column of about 4,000 men, to surprise the aforesaid town. The would-be surprise party halted at Boyle for the night. Lloyd marched from Sligo the same night with 200 horse, 100 dragoons, and 150 foot, and in the dawn of a foggy morning surprised the outposts at the top of Curlew mountain. These having given the alarm, O'Kelly got his force under arms as quickly as possible, and posted his advance infantry behind a park wall on the mountain side, keeping his cavalry in a well-flanked lane at the bottom. Lloyd got the Inniskilling Dragoons into the park, where they beat off the men posted there, thus enabling him to attack the Irish infantry, and, having repulsed it, to charge down on the cavalry. Foreseeing that the enemy would be forced to retreat into Boyle, Lloyd rode off with part of his cavalry, and, making a detour, came into the town by its further end. Presently the defeated Jacobite force came straggling into Boyle, where they were met by Lloyd and his cavalry. Charged in front and in rear, and ignorant of the strength of Lloyd's force, the entrapped Irish threw down their arms and ran. Col. O'Kelly with many officers and 300 men were captured, 250 were slain, and the victorious Inniskillingers, who had only lost 14 men, returned to Sligo, driving 8,000 head of cattle before them. The historian of the 'Wars in Ireland, 1689–1692,' records that the Duke of Schomberg was so delighted with the news of this victory that he paraded all the Inniskilling troops at Dundalk camp, complimented them on the conduct of their absent comrades, and rode along the whole line with his hat off.

In the winter of 1689–90 Col. Thomas Lloyd's constitution gave way entirely, and he died before the second week of March, 1690. He died in harness, but not in battle. From the petition of his widow (Margaret, daughter of Sir John Cole, Bart.) it appears that this brave commander, "who lost his life in their Majesties' service," left

her partly dependent on the royal bounty (Treasury Papers, vol. xxiii. No. 60). Lloyd's regiment was given in March, 1690, to Lord George Hamilton, and was actively engaged at the battle of the Boyne. The mantle of the "Little Cromwell" seems to have descended upon Hamilton, his officers and men, for out of all the infantry regiments engaged in the desperate struggle at Aughrim "none did better service, or more execution upon the enemy, than Lord George Hamilton's Inniskilling Regiment of Foot" (the Lords Justices of Ireland to the Earl of Nottingham, Secretary of State, 6 February, 1691/2).

CHARLES DALTON.

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THE EARLDOM OF OXFORD.

Forty-three years have elapsed since this title became extinct in 1853 by the death of Alfred Harley, the sixth and last Earl of Oxford and Mortimer and Baron Harley of Wigmore, and I have often wondered that the former title, at any rate, has never been revived in the large additions to the ranks of the peerage which must have taken place in so long a period.

There were twenty Earls of Oxford of the family of De Vere from the days of King Stephen to those of Queen Anne, when Aubrey de Vere died in 1702, and was buried in Westminster Abbey, near the monument of Sir Francis Vere. He raised the regiment of horse called the Oxford Blues, now the Royal Horse Guards (Blue), which he commanded on the side of William III. at the battle of the Boyne in 1690. The possessions of the De Veres were very large in East Anglia, and their ancient shield, Quarterly, gules and or, in the first a mullet argent pierced, may yet be seen on many church towers and fonts in those parts. Many readers may remember the fine digression concerning the ancient family of De Vere in Macaulay's 'History of England' (chap. viii.).

Only a few years afterwards, in 1711, Robert Harley, formerly Speaker of the House of Commons and afterwards Lord High Treasurer, concerning whose abilities there is so much difference of opinion, was created a peer by the time-honoured titles of Earl of Oxford and Mortimer and Baron Harley of Wigmore. He was descended from an old Herefordshire family located at Brampton Bryan, in the northern part of that county, on the "Marches"—an old term yet preserved in Scotland—bordering on Wales. Edward Plantagenet, afterwards Edward IV., was at one time styled Earl of March. The old ruined castle of Wigmore is near Brampton Bryan, from which the view bounded by the Welsh mountains is very fine, and Mortimer's Cross, where the great battle in the Wars of the Roses was fought in 1461, is at no great distance. He died in 1724, and was buried in the church of Brampton Bryan. There is a memoir of Harley, accompanied by an engraving, in Lodge's 'Portraits,' depicting him in his robes as Knight of the Garter and holding in his hand his white wand of office. The original picture, by Sir Godfrey Kneller, is said to be in the British Museum. There is the following interesting note upon the library known as the Harleian, commenced by him and completed by his son, in 'Notes on and by Oldys,' a scarce little book, containing much curious bibliographical information, compiled by my late friend W. J. Thoms, and given to me by him in 1863 (reprinted from 'N. & Q.,' 4th S. xi.):—

"The first considerable purchase of books by Robert Harley, Earl of Oxford, was made in August, 1705, and which, by means of agents abroad as well as at home, at the time of his death, in 1724, was one of the most remarkable libraries in England. Edward, the second earl, that noble patron of literature and learned men, continued to make additions with equal zeal and liberality. At his death, on 16 June, 1741, this noble collection included nearly 8,000 volumes of MSS.; about 50,000 volumes of printed books; 41,000 prints; and about 350,000 pamphlets. The printed books were purchased by Thomas Osborne for 13,000*l.* to be dispersed; but, fortunately, the collection of MSS., containing 7,639 volumes, exclusive of 14,236 original rolls, charters, deeds, and other legal instruments, was purchased by Government for the sum of 10,000*l.*"—P. 88, note.

Robert Harley, the first earl, is said to have claimed descent from the ancient family of De Vere and also from the Mortimers, and was certainly descended from an ancient and honourable family in Herefordshire, long located at Brampton Bryan. Edward, the fifth Earl of Oxford, who died in 1849, left a son Alfred, who succeeded him in his title and estates as sixth earl, and several daughters, the eldest of whom, Jane, married the celebrated lawyer Henry Bickersteth, Lord Langdale, once Master of the Rolls, by whom she had an only child, Jane Frances, Countess Teleki de Szek (deceased in 1870); her mother, Lady Langdale, died in 1872. Another daughter, Charlotte Mary, married General Anthony Bacon, by whom she had a family; and should any of her descendants survive they would represent in the female line the ancient house. Lady Frances Harley, the youngest daughter, married Henry Vernon Harcourt, lieutenant-colonel in the army, fifth son of Edward Harcourt, Archbishop of York, and died issueless in 1872.

There is a good tabular pedigree of Harley in 'Baronium Genealogicum,' by Joseph Edmondson, ii. 188, and in the same book a fine plate of the arms, Or, a bend cotised sable; supporters, two angels statant; crest, a lion rampant gules issuing out of a tower, triple towered proper. The Camden Society issued in 1853 a publication entitled 'Letters of Lady Brilliana Harley,' edited by the Rev. T. T. Lewis, M.A., though it would have been more correct to have styled her Brilliana, Lady Harley. She was the third wife of Sir

Robert Harley, K.B., of Brampton Bryan, and grandmother of Robert Harley, first Earl of Oxford and Mortimer. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE PROCLAMATION OF LANCASTER FAIR.—I have to-day (10 Oct.) taken part, in my office of town clerk, in the ancient ceremony of proclaiming the fair. It had been in prospect to abolish the custom with the incoming of a new town clerk; but, at the request of several of the Council, it was carried out to-day—perhaps for the last time—in all its old forms and dignity. Precisely at 11 o'clock, a procession left the committee rooms, headed by the mayor's sergeant (Robert Harrison) and the town serjeant (John Millburn) carrying their small maces of the period of James I. Next followed the beadle and mace-bearer (William Jackson), who bore the very massive silver-gilt mace of Queen Anne. Behind him came the market superintendent (William Middlefell), the chief constable (Frank Ward), the town clerk, and the deputy mayor (Robert Preston, Esq., J.P.), all in their robes of offices, and the last carrying the mayor's staff—older than either of the maces. There were also in attendance Alderman Gilchrist, Counsellor Heald, and many others. The proclamation (of which I possess a copy and can send it if wished) was read by Millburn from the Town Hall steps to a small crowd, and at its close the procession returned to the Town Hall building. Can any of your correspondents say if there are any other towns where the fairs are read in? The custom must ultimately die out. Indeed, the reason for it has gone. The fair was really opened last night, and there is never any prosecution under the proclamation for the fines or penalties due to "Mr. Mayor." I have thought it worth while to put this on record. T. CANN HUGHES, M.A.

Lancaster.

ANOTHER EXPLODED TRADITION. — Modern research and severe historical accuracy are frequently relegating old traditions into a mythical background, of which numerous instances are recorded in 'N. & Q.' The following should, therefore, be added to the long list. It is taken from the *Daily Graphic* of 25 Sept.:—

"Another tradition—one of the last and most famous in the French army—has been dispelled. Every one believed, and the biographers of 'the First Grenadier of the Republic' supported the belief, that at the daily roll-call of the 46th Regiment of the Line the silver urn containing the heart of La Tour d'Auvergne was displayed, and that on his name being called the reply was given, 'Dead on the field of honour!' This statement has no basis in fact. Something of the sort was, indeed, the custom during the Consulate and first year of the Empire; but in 1809 General Clarke, by order of the Emperor, issued the following notice: 'The grenadier who carries the urn containing the ashes of La Tour d'Auvergne will attend at the Ministry, and the practice which distinguishes the 46th Regiment without reason is to stop forthwith. What regiment is there at the head of which there has not perished a general, a colonel, or, in short, a brave man? I have tolerated this exception for a sufficiently long time. La Tour d'Auvergne was a brave man. You will take my orders as to the place in which his urn shall be deposited.' The practice referred to, therefore, expired eighty-seven years ago."

A. C. W.

EARLY MENTIONS OF A LIFT. (See 7th S. x. 85.)—Lifts would appear to have been invented for the comfort of royalty, for, in addition to the instance given by MR. W. C. L. FLOYD, of one existing in 1777, erected for the Empress Maria Theresa, Charles Greville, when travelling in Italy in the spring of 1830, obviously saw a lift for the first time, and that one for the convenience of a king:—

"Genoa, March 18th.....Went to the King's palace, ...The King and Queen sleep together, and on each side of the royal bed there is an assortment of ivory palms, crucifixes, boxes for holy water, and other spiritual guards for their souls. For the comfort of their bodies he has had a machine made like a car, which is drawn up by a chain from the bottom to the top of the house; it holds about six people, who can be at pleasure elevated to any storey, and at each landing-place there is a contrivance to let them in and out."—'The Greville Memoirs,' vol. i. p. 300.

This seems to have been a perfect form of lift. Is it known when anything of the kind was introduced into England? ALFRED F. ROBBINS.

FUNERAL CUSTOMS.—Bourdeau says, in 'Le Problème de la Mort,' 1893, p. 205, that in France in the Middle Ages the flesh was often removed from the corpses of princes, and that the corporation of Hanouards, or salt-carriers, had the privilege of boiling and salting the kings. Louis the Debonair, Charles the Bald, and St. Louis, among others, were prepared in this fashion. Were the bodies of people of importance treated in a similar way in England?

At p. 235 of the same book it is also stated that the custom of preparing funereal repasts, witnessed to among many ancient peoples by a mass of documents or by figured representations, perpetuated itself among modern nations in local usages. The ceremonial of the old Court of France offered a curious example of the practice. During the forty days which preceded the funeral of the king, his effigy in wax was exposed, and they served it repasts similar to those which had been placed before him when alive. The officers of the table did their usual duty, the noble of the highest rank presented the *serviette*, a prelate blessed the table, and when the accustomed length of the meal had passed he said grace, adding to it a "de Profundis."

It is curious to note, in connexion with this usage, that, according to Miss Burne's 'Shropshire Folk-lore,' 1886, iii. 643, uneducated people in Shrewsbury think that the spirit does not finally quit the earth till forty days after death. Pro-

bably the French repasts were originally prepared with the idea that the spirit of the dead king might feed on the spiritual essence of the food set before the effigy. Possibly the spirit was supposed to house in the effigy itself. G. W.

"THESAURER."—This is a good useful word, that does not seem to have been able to hold its own against the modern form "treasurer." At least, available dictionaries — the latest Stormonth, the 'Encyclopædic,' and the 'Imperial' of 1850—do not give it. The *Scotsman* of 12 Sept. quotes the dedication of a work on natural philosophy, published in 1683, by Prof. Sinclair, of Edinburgh, and there the word occurs. With the lord provost, bailies, and town councillors addressed by the author is "Thomas Young, Thesaurer." As the word must have had currency in Prof. Sinclair's time, it would be important to have some further account of it.

THOMAS BAYNE.

Helensburgh, N.B.

YSONDE, A GHOST-NAME.—The famous Tristram had a lady-love named Iseult, Ysoult, or Ysonde. When Sir Walter Scott edited 'Sir Tristram' he turned Ysonde into Ysonde. When 'Sir Tristram' was re-edited for the Scottish Text Society this curious error was preserved throughout. In Sir Walter's continuation of the poem he rhymes Ysonde with *honde*, *londe*, and *husbonde*, to make all sure. And now Ysonde reappears in 'N. & Q.' (*ante*, p. 333, col. 1, l. 11).

WALTER W. SKEAT.

THE DUTCH SCOTTISH BRIGADE.—The following list of soldiers in the Dutch Scottish Brigade is from the note-book, previously referred to, containing the wanderings of Duncan Robertson of Strowan after Culloden, in the handwriting of his son. Strowan was a colonel, and his two sons, Alexander and Colyear, officers in the brigade.

R. Macleod, 9 March, 1774
W. Ph. Watson, 11 April, 1774.
W. Home, 22 November, 1776.
D. Graham, 7 March, 1777.
G. Lundin, 28 October, 1777.
J. Cameron, 28 October, 1777.
A. Scot, 20 October, 1779.
A. Cameron, 1779.

G. Gordon, 10 Sept., 1776.
A. Stewart, 25 October, 1776.
N. Macleod, 25 October, 1776.
J. Pringle, 25 October, 1776, Adj.
J. Urquhart, 25 October, 1776.
I. Blane, 3 November, 1777.
R. Bruce, 3 November, 1777.
A. Scot, 5 Oct., 1779.
R. Stewart, Ensign.

R. J. Blane, 21 July, 1777.
R. Urquhart, 28 June, 1778.
W. Scot, 11 April, 1779.
Ch. Pitcairn, 19 Nov., 1779.
Ch. Stewart, 19 Nov., 1779.

R. Grey, 19 Dec. 1779.
Turnbull, 29 March, 1779.
P. Cameron, 25 June, 1779.
Mackay, 22 July, 1779.
Macbeath, 1780.
J. Macqueen, 22 Sept., 1772.
A. Gordon, 28 Oct., 1772.
G. Lind, 24 Dec., 1774.
J. Stewart, 17 July, 1778.
P. Home, 24 March, 1779.
Ch. Small, 1 Nov., 1779.
W. Galbraith, Lieut., 13 March, 1772.
C. Frank, Lieut., 17 April, 1773.

J. Ramsay, 25 Oct., 1776.
W. Home, 22 July, 1777.
T. Thomson, 17 July, 1778.
J. Pitcairne, 19 Nov., 1779.
Pilkington, Ens., 23 Sept., 1772.

J. Stewart, 17 April, 1773.
N. Stewart, 10 Sept., 1776.
A. Calder, 17 May, 1776.
D. Campbell, 2 Nov., 1776.
J. Thomson, 11 April, 1776.

The names are unmistakably Scotch, and are probably those of men in the companies commanded by the exiled Robertsons, and enlisted in Scotland through their influence, the dates given being those of enlistment. A. G. REID.

Auchterarder.

COINCIDENCES IN 'HYMNS ANCIENT AND MODERN.'—I have just come across a curious coincidence in reading Butler's 'Satire upon the Imperfection and Abuse of Human Learning,' where he says:—

Empedocles, to be esteemed a god,
Leapt into Ætna with his sandals shod,
That being blown out discovered what an ass
The great philosopher and juggler was
That to his own new deity sacrificed
And was himself the victim, and the priest.

The last line is almost identical with a line in Hymn No. 313 ("Draw nigh and take the Body of the Lord") in 'Hymns Ancient and Modern,' verse 4:—

Offered was He for greatest and for least,
Himself the Victim, and Himself the Priest.

Whilst writing I may mention another curious thing in 'Hymns Ancient and Modern,' where the first phrase of tune to No. 436 (first tune), "Hark! the sound of holy voices," is note for note identical with the song 'The Vicar of Bray.'

H. BROCKLEHURST.

HOW TO PRONOUNCE "RHODESIA."—

"Mr. Melton Prior, the well-known artist and war-correspondent, is back from his travels in South Africa. Asked by a contributor to *South Africa* what he thought of the outlook in Rhodesia, Mr. Prior feigned not to understand. 'In *Rhodesia*,' he said, accenting the word. 'Where is that? You mean Rhod*e*sia?' 'Well,' was the reply, 'if that 's your pronunciation I 'll accept it. But I 've heard it said by those who ought to know, that as the country is named after Mr. Rhodes, it should therefore be called *Rhodesia*, with the accent on the Rhodes.' 'Well, all I can say is,' said Mr. Prior in reply, 'that I

never heard it called anything but Rhodesia in the country itself—sounded as a three-syllable word, and with the accent on the second syllable. Why, Mr. Rhodes himself, I think, calls it so.' 'Enough,' was the rejoinder, 'that settles it.'"—*Glasgow Herald*, 14 September.

The above answers a question that may have troubled others beside Q. V.

"AGED ONE MINUTE."—The following, which is the subject of a leading article, is a cutting from the *Daily Telegraph* of 7 September :—

"The following is a copy of a death certificate issued near Huntingdon : 'Births and Deaths Registration Act, 1874. Certificate of Registry of Death. To be delivered up at the funeral. I, the undersigned, Do Hereby Certify that the Death of Albert Favel, aged one minute, who died at Wyton-hill, has been duly Registered by me. Witness my hand this 18th day of August, 1896. James Wright, Registrar of Births and Deaths, St. Ives Sub-District."

CELER ET AUDAX.

ARMORIAL MONUMENTAL STONES IN GREYFRIARS CHURCHYARD, EDINBURGH.—There are two stones in this churchyard which merit some notice, as no account of them appears in the book giving a history of the monuments in Greyfriars. They are both evidently fragments of tombstones, but are complete in regard to their armorial bearings. The one bears the coat of the Earls of Cassillis (now Marquis of Ailsa), viz., Argent, a chevron gules between three cross crosslets fitchée sable, within a double tressure flory counter flory of the second. The other bears the coat of the Earls of Monteith and Airth, viz., Quarterly, 1 and 4, Argent, on a chief sable, three escallops or ; 2 and 3, Or, a fesse chequy azure and argent, in chief a chevronel gules, impaled with that of Lord Gray, viz., Gules, a lion rampant argent within a bordure engrailed of the second. The metals and tinctures do not appear. William, seventh Earl of Monteith and first of Airth, married, 30 Jan., 1611, Agnes, daughter of Patrick, seventh Lord Gray.

The last time I saw these stones (in the summer of 1895), part of the wall—a small, low one—into which they had been built, had fallen down, and the Cassillis stone was lying on the ground, face down, among the *débris*. Not considering the Monteith-Gray stone to be in a very safe position, I, as being descended from the persons whose arms it bears, applied to the Town Clerk of Edinburgh (the proper authority, as I was informed) for permission to remove it, with the view of sending it to Inchmahome, in the Lake of Monteith, to be built into the wall of the earl's burial-place there ; but this permission was refused. I trust, however, that the stones are now being taken good care of. The first time I saw them, some twenty-five years ago, the Monteith-Gray stone was built into the wall upside down ; but I had this rectified. In a letter, dated 27 March, 1835, to Mr. Hudson Gurney, Mr. John Riddell, the antiquary, thus refers to this stone :—

"It was accidentally dug up in the capacious burial-ground of a family of the name of Kennedy, of Craig, Ayrshire, and near the limit between it and the neighbouring splendid one of Little of Liberton, and not far from Sir George Mackenzie's mausoleum on the south side of the churchyard."

R. BARCLAY-ALLARDICE.

CONSTANTINOPLE: AN UNFULFILLED PROPHECY.—In 1188, according to letters sent to the King of France from his envoys at Constantinople, there was some disquietude in that city in consequence of a prophecy written on the Golden Gate, "Quando veniet rex flavus Occidentalis ego per memet ipsum aperiar" ('Benedictus Abbas,' ii. 52). This an old Greek had interpreted to mean that the Latins would gain the mastery and rule in the capital of the East. The eastern emperor was believed to be in alliance with Saladin at this time. Saladin's idol was reported to have been captured by the Venetians. His defeat at Tyre was a fact. The news was current of another reverse before Antioch. The envoys say that the Greeks of the city were offended as well as alarmed at the aged soothsayer's reading of the oracle and his expressed belief that it was on the verge of fulfilment.

The course of things, however, proved, apparently, that he was wrong. The coming of Frederick I. did not transfer the empire to Latin hands. Far be it from me to disturb the scholastic peace of 'N. & Q.' by an historic problem within the vortex of the mighty Eastern Question ; but I am curious to learn whether or not the prophecy ever had a chance of literal fulfilment except in the person of Barbarossa. In the events between 1203 and 1259, when the empire was overcome and subjected to a Latin dynasty, did any yellow-haired king of the West arrive to accomplish the prophecy ; or does it remain still to achieve in these days of unrest, whilst Europe, diplomatically hopeful, appears to wait for Barbarossa's waking from his enchanted sleep? GEO. NEILSON.

"DISANNUL."—How can the use of this "ungrammatical and barbarous word" be justified? The American Company of Revisers suggested its elimination from the revised translation of the Bible, and the substitution of "annul," which fully expresses the sense, and is a word as old as Chaucer. To *prove* or *disprove*, *allow* or *disallow*, are intelligible words, the *dis* prefixed reversing the meaning in each case. To *disannul*, in like manner, ought to mean the reverse of to *annul* (that is, to nullify or abolish), which is not very intelligible. It is, however, used in practically the same sense as *annul*. Prof. Skeat says the prefix *dis* is "here used intensively," and to *disannul* means "to annul completely." But how can a thing be more than nullified or abolished? —which is surely a tolerably complete process. Our

Revisers very properly omitted the word "infallible" (first used in the Genevan Version) from Acts i. 3, considering "proof" quite sufficient to express the original, and probably, also, that "infallible" is redundant as applied to "proof," for a fallible proof is certainly no proof at all. It is a pity they did not also agree with the American in rejecting the redundant prefix in *disannul*.

W. T. LYNN.

Blackheath.

Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

'REGISTRUM CHARTARUM NORMANNIÆ.'—Du Cange, under the title 'Corvesarii,' cites a deed of Henry I., and gives as his source 'Registrum Chartarum Normanniæ.' Can any of your readers inform me whether this 'Registrum,' or any copy thereof, is now in existence? It is not known at the Record Office; nor is it, I am informed, to be found either at Paris or Rouen, to the latter of which places the cited deed relates.

GEO. RUTTER FLETCHER, F.S.A.

THE LAMBETH ARTICLES.—I find the following account of these articles in the Library of the British Museum, in Latin: "Articuli Lambethani: 1. Articulorum Lambethæ Exhibitorum Historia; curâ et impensis F. G. eccles. Sti. Nicolai apud Trinobantes Ministri. Lond., 1631." Can any of your correspondents inform me who this author is, writing under the initials F. G.?

S. ARNOTT.

Ealing.

JEWISH MEDAL.—Can any reader of 'N. & Q.' tell me if a medal was struck to commemorate the rising of the Jews under Bar-cochebas, the false Messiah who incited the Jews to insurrection about A.D. 134? DE MORO.

'CLIFFORD PRIORY,' A NOVEL.—Is there an old book of this, or somewhat similar, name? I dimly remember a thrilling story read during boyhood, and would renew acquaintance.

W. L. RUTTON.

27, Elgin Avenue, W.

"THE MAN OF GHENT."—Who was he? Why so called? S. T. S.

DR. RADCLIFFE.—Where is information to be obtained concerning Dr. Radcliffe, a physician, of the reign of William and Mary? Lord Macaulay says that he was the first to discover that the queen was suffering from small-pox, a disease which proved fatal to her, and that by his skill in diagnosis he obtained one of the largest practices as a physician in his time in London. R. E. P. SQUIBBS.

ANNUITY FROM OLIVER CROMWELL.—Rowland Poole, of Ely, in his will, dated 28 May, 1644, proved July, 1648, says, "My daughter Orwell to have what is due at my death of an annuity I have of Mr. Oliver Cromwell." Can any one tell me why this annuity was settled, or if there is any record of its amount? Rowland Poole must have been at least seventy years of age when this annuity was given, for in a will dated December, 1641, there is no mention of it. Cromwell, in about 1637, intended to go to New England. I do not know if Rowland Poole had been there; but his son Henry landed in Boston, New England, in August, and died in September, 1643. Later letters show he had a great deal of merchandise there, which looks as if there had been some former connexion with New England. M. ELLEN POOLE.

Alsager, Cheshire.

ELECTION LETTER.—Can any one inform me where I can see in print a letter signed "An Elector of Windsor," and addressed to the Earl of Errol, having reference to the election of 1841? It begins, "My lord, I am terribly puzzled 'how to act,' as the piston said to the empty boiler," and proceeds in a similar strain to the close.

F. W. B.

MONTAGUE TALBOT, IRISH MANAGER AND ACTOR.—I shall be greatly obliged for any particulars, including dates of birth, death, &c., with which any reader can supply me. An account will appear in Mr. W. J. Lawrence's promised 'History of the Belfast Stage,' but I cannot await the appearance of this. URBAN.

MULREADY'S ENVELOPE CARICATURED.—A friend has given me five envelopes, each of which bears on its face a caricature of Mulready's elaborate design for a postage stamp, and on the reverse "Rejected Design's [*sic*] for the Postage Envelope." They are numbered 1, 2, 3, 4, and 5, respectively, and were "published by J. W. Southgate, Library, 164, Strand," on different days in June, 1840. How many more of these caricatures were issued by Southgate? H. G. GRIFFINHOOFE.

34, St. Petersburg Place, W.

CARRICK FAMILY.—I shall be much obliged for any information whatever that any of your readers can give me concerning the Carrick family, both in Ireland and England. I especially wish to know the places where they have resided.

S. H. C. D.

16, Overstone Road, W.

MONKS OF WESTMINSTER ABBEY.—When Elizabeth ejected the monks from Westminster Abbey were they pensioned; and, if so, where is the pension list to be found? Is anything known what became of them? Feckenham, the abbot, died in prison in 1584, and Buckley in 1610; but what of the other twenty-seven who were ejected?

Does the instrument of ejection exist? It seems hopeless to apply to the guardian of the Westminster archives. The only answer is, "Come again in thirty years!" ALLAN REID.

"JENKY AND JENNY."—I have lately been arranging and sorting various letters written to the Right Hon. J. H. Frere by Canning and others, and have found several references to "Jenky and Jenny" as retaining office when Pitt retired in 1801. I should be much obliged if any reader of 'N. & Q.' could let me know who were intended by these nicknames. G. F.

EVIL EYE.—Is the faculty of having the evil eye often turned to beneficial account? Mr. Edwardes relates, in 'Sardinia and the Sardes,' p. 327, that when Sassari was plagued with locusts, not long ago, the mayor, though a mocker of priests, was superstitious enough to give his earnest sanction to the employment of a youth gifted with the evil eye to destroy the insects.

"The lad was perambulated about the district, and bidden to look his fiercest at the insufferable ravagers..... Even when the locusts remained unmoved by this infliction the mayor's faith in the remedy was unchanged. They had requisitioned an 'evil eye' of comparative impotency, that was all."

The horn is a very popular amulet against the evil eye in Italy and elsewhere. Is it ever regarded as the resort of beneficent spirits in European folk-lore? It is recorded in Du Chaillu's 'Explorations and Adventures in Equatorial Africa,' 1861, pp. 115, 241, that some negro tribes use a bell to drive away evil spirits and a horn for good ones to take refuge in. T. G.

BLENHEIM PALACE.—In an autograph letter from George, Lord Lyttelton, to Dr. Monsey, dated 16 Sept., 1758, in the National Portrait Gallery, is the following passage:—

"*Bear* hunting [*i.e.*, fighting the Russians] is good sport, but I, as an Englishman, love throwing at Cocks, *id est, Gallos*. Why may I not pun as well as the celebrated Witt, who built Blenheim and has engraved this conceit in freestone on the Gates."

What is the "conceit" referred to in this passage? JNO. HEBB.

Willesden Green, N.W.

LEXICONS.—Can any of your readers recommend a Greek-German or Greek-French lexicon more complete and up to date than Liddell and Scott?—which, especially in philology, is now very much behind the time. I should also be glad to know whether there is any etymological dictionary of Latin which incorporates the discoveries of the Brugmann school. Wharton's 'Etyma Latina' is too fanciful, and Vaniček is out of date.

TOUCHSTONE.

AYLSBURY FAMILY.—How were John Aylsbury in Holland, 1647, William Aylsbury at Rouen, 1648, and Robert Aylsbury of the Mint, 1617, related to Sir Thomas Aylsbury, Bart., 1576–1657? A. C. H.

'THE PALACE OF PERFECTION.'—Is the scene of any seventeenth century play or masque so entitled? PERCY SIMPSON.

IRISH SOLDIERS IN TARTAN.—A plate in Green's 'Short History of the English People' shows some Irish soldiers of Gustavus Adolphus in tartan dresses. The Irish must, of course, at one time have shared with other Celtic races the use of parti-coloured cloth, but it is surprising to find them still doing so in the middle of the seventeenth century. Can any of your correspondents tell me when the custom finally disappeared in Ireland? There seems to be no trace of it now. HENRY W. STUART.

'BELZONI'S ADDRESS TO A MUMMY.'—Where can I get a copy of this; and who is the author? D. M. R.

[There is some curious confusion here. Belzoni (see 'Dict. of Nat. Biog.') kept the museum in which the mummy was exhibited. The 'Lines addressed to the Mummy in Belzoni's Museum' are included in 'Gaieties and Gravities,' by the authors of 'Rejected Addresses,' London, 1825, 3 vols. They are thus by James or Horace Smith; but by which of the pair we cannot say.]

JOHN JONES, M.P. for London in the Parliaments of 1656–58, 1659, and 1661–78.—Who was he? W. D. PINK.

MEDIÆVAL MEANS OF OBTAINING FIRE: SULPHUR-TIPPED MATCHES.—(1) By what means was fire obtained for domestic purposes in the Middle Ages? (2) When were sulphur-tipped matches brought into use, and employed with flint and steel in obtaining flame? HENRY J. CHALLIS.

United Service Club, Pall Mall, S.W.

[Consult a paper in the November *Gentleman's Magazine*.]

FERRERS FAMILY ARMS.—Papworth and Morant ('Ordinary of British Armorials,' p. 180) give the following arms: Or, six lions rampant sa. 2, 2, 2, by the name of Ferrers. Can any reader tell me what family of Ferrers bore these arms? My reason for asking is that on the Hertford monument in Salisbury Cathedral, among the Seymour quarterings, is a coat: Ar., six lions rampant az. 2, 2, 2, brought in by Cecilia Beauchamp, who was descended—through his fourth daughter Maud—from William Ferrers, seventh Earl of Derby. The latter's arms are uniformly given as Vairy, or and gu. No doubt the six lions rampant coat on the Hertford monument is wrongly tinctured; but, taken in connexion with Papworth and Morant's entry, it seems to be in some way associated with the Ferrers descent.

E. E. DORLING.

The Close, Salisbury.

"BUNGALITY."—Being at the moment away from books, I am not able to say whether this word has found a place in the 'N. E. D.' I have just come upon it in Reade's 'It is Never too Late to Mend,' chap. LXXXV. "Was not there," the passage runs, "also some small trifle of insolence, ingratitude, and, above all, bungality, on the part of this Abner?" It is a good, mouth-filling substantive, with a thoroughly serviceable look. Do readers know it as a recognized English word?

THOMAS BAYNE.

Helensburgh, N.B.

OSBORNE'S 'WORKS.'—I have a quarto volume of tracts, bound in three-quarter calf by the late Mr. W. Daab, of Kettering, having this title-page:—

"The | Works | of | Francis Osborn Esq: | Divine, Historical, | Moral, Political, | In Four several Tracts, | viz. | 1. Advice to a Son, in two Parts, | 2. Political Reflections on the Government of the Turks, &c. | 3. Memoires on Q. Elizabeth and | K. James. | 4. A Miscellany of Essays, Paradoxes, | Problematical Discourses, Letters, | Characters, &c. | The Ninth Edition. | London, Printed, and are to be sold by the | Booksellers of London and Westminster 1689."

Inside the first cover is pasted a slip, apparently cut from a sale catalogue, stating that "This volume is a great gem, being in beautiful condition, and seldom occurring for sale." Some curious lines occur at p. 379:—

Bancroft was for Plaies,
Leane Lent, and Holy Dales
But now under goes their Doome,
Had English Ladies Store,
Yet kept open a back door
To let in the strumpet of Rome.

Can any reader of 'N. & Q.' tell me whether this volume contains the whole of Osborne's published works?

CHAS. WISE.

Weekley, Kettering.

[A full account of Osborne and his writings, from the pen of Mr. Sidney Lee, appears in the 'Dict. Nat. Biog.' His reprinted 'Advice to a Son' is reviewed in our columns, which contains also a further reference to it (see *ante*, p. 395). See also Lowndes's 'Bibliographer's Manual,' under "Osborne, Francis."]

"NEC SILET MORS."—This motto appears on the *Transactions* of the Pathological Society, beginning from 1848; but I can only answer for its appearance about six years later, not having seen the earliest parts. It is like the "Mors sola fatetur" of Juvenal; but I cannot make out any closer classical resemblance. What is the origin of it? Was it invented for the first occasion of its use?

ED. MARSHALL.

JOHN MYTTON.—Can you or any of your readers give me some information regarding the celebrated John Mytton, of Halston, Salop, and tell me whether he left any representatives; and, if not, what ultimately became of his place and estate?

ENQUIRER.

Replies.

"GOD SAVE THE KING."

(8th S. x. 295.)

It had become customary by the time of Edward I. to conclude letters addressed to the king with a phrase of prayer for his well-being and long life. Although I have not been able to follow out the evolution of this, I suspect it eventually developed into the formal and stereotyped expression which we all know so well. Sometimes it is very nearly "Long live the king," but oftener it is "God save and keep him"—that is, however, in the second person, not the third. Here are a few instances, all from the appendix to the 'Chronicle of Lanercost,' and although none quite parallels F. J. F.'s interesting passage, with its

God save the king and kepe the crowne,

some of them at least present a very strong family likeness.

Hugh de Cressingham in his letters to King Edward in 1297 consistently closed them in this form:—

"Sire Deu sauve e garde vostre noble seignurie e acresce vos honurs."—'Chron. Lanercost,' 498, 500, 507.

Other styles of the period are:—

"Nostre Seignur vous garde et vous cresse honors."—*Ib.*, 501.

"A Dieu sire qe vous doynt bone vie et lungge."—*Ib.*, 509.

"Valeat vestra regia dignitas diu feliciter et cum honore."—*Ib.*, 524.

"Mon seignur jes pri Dieux quil vous doint bone vie et longe."—*Ib.*, 537.

Much the same form was used in correspondence with persons less distinguished than monarchs. Thomas de Turberville, the spy, finished his letter to the provost of Paris in 1295 with the words "A Deu ke vous gard" (*ib.*, 483).

The cry "Long live the king" must have been familiar in the fourteenth century. It is recorded as having been used by the army of Edward III. when he landed in Flanders in 1340—"Vivat rex Francorum et Angliæ" (*ib.*, 334). I suppose it must be of high antiquity as a declaration of fealty, although I cannot at the moment cite analogous instances earlier than 1199, when "Vivat Otho Imperator" proclaimed the renunciation of all sympathy with the claims of Philip, the prior aspirant to the imperial crown ('Flores Historiarum,' under year 1199).

In the poem 'Edwardus Dei Gratia' (whereof peradventure F. J. F. has heard before), written on the accession of Edward IV., and edited by Mr. F. J. Furnivall for the E.E.T.S. volume titled 'Political, Religious, and Love Poems,' p. 4, one verse runs thus:—

God save thy contenewaunce
And so to prospede to his plesaunce
That ever thyne Astate thou mewte enhaunce!
Edwardes Dei Gracia.

And in the same volume the curious pronouncement against rats (p. 23) ends in a manner combining the characteristics of a proclamation and a doxology :—

> God save this place fro alle other wykkyd wytes
> Both be dayes and be nytes
> And in nomine patris et filii, &c.

One suspects here a parodying of the style of a real proclamation. GEO. NEILSON.

The earliest recorded use of this saying is to be found in 2 Kings xi. 12. Joash, at the age of seven years, was crowned King of Judah by Jehoiada, and the people "clapped their hands and said, God save the king!" Prof. Totten of Yale University, gives the date of the coronation as Sabbath, third day of seventh month, 3125 A.M. There is an old custom at the Tower of London, which may interest the readers of 'N. & Q.' Every night at eleven o'clock the chief warder, with one or two other warders, locks the outer gate. As he returns he is challenged by the guard, who turn out at his coming. "Who goes there?" "The keys." "Whose keys?" "Queen Victoria's keys." "God bless Queen Victoria." Then warders and guard join in an "Amen."

JOHN P. STILWELL.

Hilfield.

The phrase is to be found in 1 Samuel x. 24, and in several other passages in the historical books of the Old Testament, A.V. In every instance it is a gloss upon the Hebrew יְחִי הַמֶּלֶךְ which the Vulgate properly renders "Vivat rex!" Cf. the French "Vive le roi!"

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

FULHAM TAPESTRY (8th S. x. 396).—MR. ROBERTS will find much curious matter respecting this factory in 'Documents sur les Tapissiers des Gobelins,' Nouvelles Archives de l'Art Français, v. 1878, p. 285 *et seq.* The workmen of the Gobelins were starving and neglected in Paris in the middle of the last century, but were prevented from seeking employment elsewhere. In 1748 four were seized at Havre, on their way ostensibly to Portugal, but really to England. Of one it is said, "Se plaint de ne pas avoir gagné sa vie, faisant son ouvrage avec le plus de soin qu'il est possible." Their sufferings in prison on this occasion were horrible. Eight years later several others were arrested, who had also plotted flight to England. At this time the English Court were engaged in actively pushing forward the works at Fulham, under the conduct of "le père Norbert" an ex-Capuchin, also known as the Sieur Parizot, and a considerable number of workmen, including some of the most capable, determined to escape, and accepted the offers made to them from England. To prevent their flight the utmost vigilance was exercised in Paris; detectives and spies were employed at the Gobelins and Savonnerie and in the prisons, whose reports went up to the Marquis de Marigny, and finally, all letters coming from England "de Padinkton ou Kensington adressées à des ouvriers ou d'autres petites gens dans le quartier des Gobelins ou de la Savonnerie" were intercepted, as well as all letters addressed to "M. Parizot, in Foullemme Manufactory à London." On this head Marigny, however, notes that "Monsieur d'Argenson," who was at the head of the police service, whilst promising obedience, "m'a dit que c'étoit contre le droit public." For further particulars I must refer MR. ROBERTS as above, and also to the very curious correspondence of Giuseppe Baretti, who during the years 1751-60 frequently visited the works at Fulham, as well as those established in Exeter at a later date. All the passages in Baretti's letters, &c., relating to these matters have been extracted and published in the "Bulletin de la Société de l'Art Français, third year, January, 1877, p. 95." The English, it may be well to add, did not care for the *haute lisse* tapestry of the Gobelins; the works both at Fulham and at Exeter were devoted to the production of "velvet pile."

EMILIA F. S. DILKE.

See 'N. & Q.,' 7th S. viii. 508, where a reference is given to an article in the *Gentleman's Magazine* for August, 1754.

EVERARD HOME COLEMAN.

71, Brecknock Road.

WATERLOO MUSTER ROLL (8th S. x. 335, 401).—The muster roll of the 91st Highlanders, which regiment was in the reserve at Waterloo, and lost a number of men there, exists in the original copy, which was transmitted to the War Office in August, 1815; a copy also exists, which is handsomely bound up in the same cover as the original, and is kept in the officers' mess of the 1st Battalion Argyll and Sutherland Highlanders (late 91st). The original copy was brought to light some forty years ago, on the occasion of a general destruction of old papers, but was luckily saved by a clerk who was sharp enough to recognize its value as a record. It was then copied, and it, with its copy, were, as before stated, put into the same cover.

G. L. G.

I have had to look for three Waterloo soldiers, and all have been found; so it seems that, between Chelsea Hospital and the Record Office, the muster rolls exist. D.

HUNGATE: HUNSTANTON (8th S. x. 171, 241, 360).—PROF. SKEAT is such a redoubtable antagonist and has usually so much information at his disposal that it is somewhat rash to put oneself forward at the risk of being annihilated. I therefore beg for mercy at the outset. He states under 'Hungate' (*ante*, p. 241) that there is no

difficulty at all about Hunstanton, that Hunstan is a well-known personal name, and that it means the town of Hunstan. Now there would be no difficulty at all about this if it could be shown that (1) Hunstan was a common personal name in East Anglia, or (2) that a family of Hunstan resided at or near Hunstanton; or, if there were no other possible or likely derivation, we might still accept this by default. But, so far as I am aware, neither of the above propositions is capable of proof, and there is another likely derivation which cannot be lightly brushed aside. Munford, in his 'Local Names in Norfolk,' states (p. 134) that he has never met with Hunstan as a personal name; but if PROF. SKEAT can better Munford, *cadit quæstio*. Indeed, I suspect this derivation to be on all fours with that of Sandringham, where, because there were translated to England various personal forms of the Scandinavian root *sand*, it follows of course that Sandringham means "the home of the Sandrings," whereas it is as plain as a pike-staff, as shown by the "Santdersincham" of Domesday Book, that it is nothing but Sandy Dersingham. Now for the other side. Hunn is a well-known personal name, and, what is more, it is well known not only in Norfolk, but in Hunstanton. A respectable and respected family of Hunns, well known to me, have resided in Hunstanton for generations. That may be only a coincidence, and probably is, but at least it scores one against Hunstan, which is not known now, and never, so far as I am aware, has been. Secondly, as regards the *stan*, which is a well-known Anglo-Saxon termination. If the ordinary interpretation=stone=boundary be thought too commonplace, there is an even better one at hand. The attractive feature of Hunstanton is its red cliff, at the foot of which lie enormous boulders. I appeal to PROF. SKEAT himself whether the chief characteristic of a place is not likely to influence its name, and whether the combination of *Hunn* and *stan* under the circumstances is not extremely probable. In illustration we have Stanhoe=stony hill, not a stone's throw from Hunstanton. Thirdly, I would note for what it is worth that one of the spellings of Hunstanton in Domesday Book is Hunestuna, which is suspicious, if not significant. And lastly there is the old and fast fading dissyllabic pronunciation of Hunstanton, viz., Hunstan or Hunston, which is again suggestive, though, as it may be only a contraction and not due to a redundancy, I do not wish to lay too much stress upon it.

But it is not my intention in this note to dogmatize. I merely wish to point out that Hunstanton is capable of another derivation, which in my opinion is slightly more probable than that about which PROF. SKEAT says there is no difficulty. I may be allowed to add, as a piece of evidence which is less than negative, that the Herluins were the owners of Hunstanton before the Conquest, and that almost immediately afterwards the Le Stranges married into the Fitz-Herluin family, and have retained possession of the estates from that day to this.

HOLCOMBE INGLEBY.

P.S.—I do not gather much information from the authorities cited by PROF. SKEAT. In the one case there is evidently a confusion between Hunstanton, in Norfolk, and Hunston, in Suffolk. The latter name appears to corroborate my theory. The personal name mentioned in Charter 48 is that of Hunstan *dux*, presumably a son of Bertwulf, King of Mercia, and about the last person likely to hold lands in the remote corner of a rival kingdom.

That Hundemanby, in East Yorkshire, was so named because there lived the keepers of the hounds is stated in some of the books about Yorkshire. Unfortunately I do not now possess, nor have I access to, any of them, and my memorandum was among a collection of Yorkshire things which I sold in 1891. W. C. B.

There is a street called Hungate, now greatly gone to the dogs, in the city of York. It runs from St. Saviourgate to the river, and skirts the former site of a Carmelite priory. I believe Darlington has also its Hungate, and it would not surprise me to hear of one at Nottingham.

ST. SWITHIN.

The following extraordinary misquotation occurs *ante*, p. 360: "PROF. SKEAT lays weight on the fact that Hunstanton is accented on the second syllable." This refers to 'N. & Q.,' 8th S. x. 242, where we find: "Hunstanton is accented on the first syllable, because," &c. It will be seen that this misquotation of *second* for *first* much affects the argument. There is no more to be said.

WALTER W. SKEAT.

MR. MORRIS'S POEMS (8th S. x. 308, 334).—The lines pointed out by C. C. B. are exactly the same in the 1875 edition of 'The Defence of Guenevere,' and that is a careful reprint of the first edition of 1858. Did not the poem C. C. B. writes about originally appear in the *Germ*, the *Oxford Magazine*, or something of the kind? Not carrying admiration for that school of poetry to the point of idolatry, I have not been careful to go deeply into its genesis; but as no answer has yet been returned to C. C. B.'s query, I send these few remarks.

It is generally agreed that 'The Defence of Guenevere' is powerful and original, though it may be occasionally obscure and not free from bathos; yet it is full of romance and poetry, and may safely be classed as one of the most notable books of verse of the latter half of the nineteenth century. Notwithstanding, there are those who

wish Morris had both begun and ended his authorship with that volume. By comparison his others are so inferior that some readers have wondered if Rossetti might have had anything to do with the 'Defence.' At any rate, the companionship and influence of Rossetti have evidently helped to give the tone and colour of it. It is very remarkable that this book is much more like Rossetti's work than it is like anything of Morris's own which he afterwards produced. Why in after life did Rossetti warn a friend not to talk to Morris about 'The Defence of Guenevere'? That was, I suppose, not to talk of it when Morris and Rossetti were together. Why should they not talk of it?

Though some may not consider 'The Earthly Paradise' "linked sweetness," yet all will agree it is "long drawn out." An anecdote told of Morris partly accounts for the dreamy languid verbosity of his later poetry. For what could be expected from a man who is represented to have produced 750 lines at one sitting? That is exactly the length of one of the books of 'Paradise Lost.' The sitting was of twelve hours' duration—from four o'clock in the morning till four o'clock in the afternoon—so, allowing nothing for breaks and interruptions, that is more than a line every minute! Such tales had better not be told by friends. Goldsmith was well satisfied with ten or twelve lines a day.

Every reader of 'Peter Harpden's End' will remember the passage:—

> Trust me, John, I know
> The reason why he comes here with sleeved gown
> Fit to hide axes up.

When first I read this I was incredulous about men hiding battle-axes up their sleeves; but afterwards reading Lord Berners's 'Froissart,' printed by Pynson in 1525, I found in it the following account of how a castle was taken:—

> "[Sir Wyllyam of Granville] armed hymselfe with secrete armour & dyd on a sloppe aboue & a cloke aboue that / and vnder his arme he bare a short battel axe..... than sir Wyllyam passed the wycket and stode styll without / and the captayne that wolde a passed out after hym / sette out his fote and stouped downe and put out his heed. Than the Lorde Wylliam toke the axe that he had vnder his arme: and strake the captayne such a stroke that he clane his heed / and so fyll downe dead on the groundsyll: than the lorde Wyllyam went to the first gate and opyned hit."—F. 87, cap. 175.

R. R.

Boston, Lincolnshire.

Archbishop Courtenay's Burial-place (8th S. x. 375).—This is still unsettled. The Rev. J. Cave-Browne, in his 'History of All Saints', Maidstone,' inclines to the opinion that Courtenay was buried in that church, but the monks of Canterbury invented the tale of his burial in the cathedral. In the 'Burial-places of the Archbishops,' a paper in *Arch. Cantiana*, vol. xx., Canterbury is said to be the place of burial. If the cathedral authorities could be persuaded to open what is said to be Archbishop Courtenay's tomb, the question might be settled, as in the case of the tomb of Hubert Walter, opened in March, 1890.

Arthur Hussey.

William Courtenay, Archbishop of Canterbury, 1381–96, died in the inner chamber of his palace at Maidstone, and in his will ordered (because he did not think himself worthy to be buried in his own or any cathedral or collegiate church) his body to be buried at a spot (mentioned to his esquire John Botelere) in the yard of the collegiate church of Maidstone. Notwithstanding this, by command of the king (Richard II.) he was interred in the cathedral church of Canterbury, August 4th, 1396, the king and many of the nobles being present. In a former will he ordered that the cathedral church of Exeter should be his last resting-place (see 'Genealogical History of the Family of Courtenay,' by E. Cleaveland, 1735, which also gives some of the doubts mentioned by Mr. Lovell and the reasons for the same). Goodwin's 'Catalogue of the Bishops of England,' 1615, states he was buried in Canterbury Cathedral, and (in my copy) at the end of the biographical sketch is the following MS. note: "Concerning his buriall see more in W. Somner in vita hujus Archbsp." (? William Somner's 'Antiquities of Canterbury,' 1640).

John Radcliffe.

Methley and Medley Families (8th S. x. 217).—The following notes, taken from sources mostly original, show various forms of the name in Yorkshire.

Robert Medley, or Medely, of Withernwick, in Holderness, husbandman, and Roger Medley, his son, bought six acres of meadow, at Lamwath, in the parish of Withernwick, of Henry Constable, of Burton Constable, Esq., 28 October, 1584.

In the parish register of Drypool, Hull, there are these entries:—

Robert Meadley, buried 10 October, 1673.
Mary, wife of William Meadley, buried 18 May, 1674.
Elizabeth, wife to William Meadley, buried 22 April, 1694.
William, son to —— Meadley, buried September, 1694.
Ruth, daughter to William Meadley, baptized 30 Oct., 1695.
William, son to William Meadley, baptized 6 May, 1697.
Mary Meadley, buried 29 June, 1697.
Mary, daughter of William Meadley, baptized 20 April, 1699.
William Medley, buried 5 March, 1699/1700.
William, son of William Meadley, buried 4 June, 1706.

William Meedley, of Sutcoates, in the parish of Swine, and Elizabeth Petty, of Sutton, were married at Sutton-in-Holderness, 1 Dec., 1677.

John Medley was curate of Hedon, in Holderness, 1686–8.

Anne, wife of Peter Meadley, of Grimston, was buried at Osbaldwick, near York, 1 Sept., 1693.

Robert Caid, of Yapham (?), and Anne Meedley, of Osbaldwick, were married at Osbaldwick, 20 April, 1720.

Thomas Meadley, sexton of Beverley Minster, died in July, 1809, and was succeeded in his office by his son Thomas Meadley, who died 19 July, 1825, aged forty-two.

James Methley, Wesleyan minister, was born at Shafton, near Barnsley, and died at Sheffield, 31 Oct., 1861, in his seventy-first year.

W. C. B.

I remember to have seen a long pedigree of a family of this name, which it took from Methley, near Leeds. This document was probably compiled about the time of Queen Elizabeth or James I., and seemed for that period comparatively trustworthy. I copied it, but cannot find it. I do not think it was in Hopkinson's 'West Riding Pedigrees,' Brit. Mus. Harl. MS. 4630, nor in Wilson's copy in the Leeds Library. A. S. Ellis.

A pedigree of the Medley family, of Rusted, co. York, and Buxted, in Sussex (*temp.* Henry VIII. to 1814), is in Berry's 'Pedigrees of Sussex,' 1830.

Medley, of Whitnes, co. Warwick (four generations), in 'Visitations of Essex' (Harl. Soc., vol. xiv. p. 595).

Methley, of Elston, co. Notts (five generations, 1500 to 1600), in 'Visitation of Nottinghamshire' (Harl. Soc., vol. iv. p. 59).

See also Horsfield's 'History of Lewes,' vol. ii. p. 45. John Radcliffe.

"Rarely" (8th S. x. 333, 366).—Mr. Julian Marshall's quotation from Shakspeare is hardly to the purpose, for Shakspeare does not hesitate to use "seldom" as an adjective. "'Tis seldom when the bee doth leave her comb" is an illustration of this, for unquestionably *seldom* here means "rare," and not "rarely." It qualifies the following noun clause. In Shakspeare's forty-second sonnet there is a distinct example of *seldom* as an attributive adjective:—

For blunting the fine point of seldom pleasure.

It would not be wise to determine the rules of modern syntax by Shakspeare's practice, for one of his characteristics—and a prerogative which no one disputes—is the calm and easy dignity he displays in adapting the parts of speech to his purpose. It was admitted in the orignal note that "It is rarely," and similar expressions, are exceedingly common, and Mr. Marshall's belief that "thousands of similar instances could be found" strengthens the admission. Thomas Bayne.

Helensburgh, N.B.

It seems to me that Mr. Bayne is not so much hypercritical, in objecting to the current use of this word, as incorrect. If one substituted "rare" for "rarely," one would surely change the construction, and write, "But it is very rare for one of them to emerge," &c. Substitute similar adverbs, such as "seldom," "often," and the like, and the construction is correct, *i. e.*, if the English language is to be allowed to exist on its present basis. Then why is it wrong when "rarely" is used? I confess I cannot find any reason, either in my own mind or in his note. Holcombe Ingleby.

Is Mr. Bayne certainly in the right as to the misuse of this word? Would it be incorrect to substitute for the last clause of the quotation from the *Literary World*, "But it is *seldom* that one of them emerges"? I think not. But *seldom* is certainly an adverb. T. Wilson.

Richard Nicholls (8th S. x. 296).—In the chancel of St. Andrew's Parish Church at Ampthill, in the county of Bedford, forty-five miles or so north of London, is a monument to the memory of Richard Nicholls, who lies buried there. In Henry VI.'s reign, Lord Fanhope (formerly Sir John Cornwall) built a castle at Ampthill. This in 1530, or thereabouts, came into possession of the Crown. Catherine of Aragon, whilst the business of her divorce was pending, resided there. The Nichollses, ancestors of the hero at issue, were lessees of Ampthill Park under the Bruces in the seventeenth century. Richard Nicholls, born in 1624, joined the Royal army during the Civil War, and followed Charles II. into exile, when he was attached to the service of the Duke of York. After the Restoration, Charles II. granted to his brother, the Duke of York, the country in North America occupied by the Dutch colony of New Netherland.

Commissioners were appointed to visit the colony and to reduce it to the same obedience with the king's subjects in other parts. Richard Nicholls was the chief of these. He sailed from Portsmouth in June, 1664, with four frigates and 300 soldiers, and in August received the submission of the Dutch town of New Amsterdam, the name of which, in compliment to his patron, the duke, he changed to New York. He then assumed the title of "Deputy Governor under H.R.H. the Duke of all his Territories in America," and after ruling the province for a short time returned to England in 1667. Then he was introduced into the duke's household as one of the gentlemen of his chamber, and was amongst the volunteers who joined the fleet when, in 1672, the duke, as Lord High Admiral, commanded one of the divisions of the united English and French navies; served on board the Royal Prince, and was killed at Solebay, 28 May, 1672.

In his will, dated 1 May of the same year, made on board the vessel in question, he desired to be buried at Ampthill. The monument, which is very plain, records his death by a cannon ball.

I am indebted for the above particulars to a cutting that originally appeared in the *St. Alban's Advertiser*. HARRY HEMS.

Fair Park, Exeter.

Richard Nicolls (not Nicholls), born 1624, died 1672, the first English Governor of New York, was fourth son of Francis Nicolls and Margaret, daughter of Sir George Bruce, of Carnock, commanded a troop of horse at the beginning of the Civil War, followed the Stuarts into exile, and served with the Duke of York under Turenne. After the Restoration, when, in March, 1664, Charles II. granted all the Atlantic seaboard occupied or claimed by the Dutch to the Duke of York, Nicolls was sent to America in command of an expedition of four ships and 350 soldiers, which set out in June of the same year. In spite of the exertions of Peter Stuyvesant, the Dutch colony surrendered to Nicolls 27 Aug., 1664. In 1667 Nicolls returned to England, and was killed fighting against the Dutch in the battle of Solebay, and buried at Ampthill, Beds.

Further particulars of Governor Nicolls will be found in 'Dict. of Nat. Biog.'

T. LORAINE HEELIS.

Penzance.

BURIAL-PLACES OF ARCHBISHOPS OF CANTERBURY (8th S. x. 335, 382).—Such a list would occupy considerable space. In 'Archæologia Cantiana,' vol. xx. pp. 276–94 will be found a paper on this subject by Canon Scott Robertson, formerly secretary to the Kent Archæological Society. There is also an interesting description of the opening of Archbishop Hubert Walter's tomb in 1892. The "Canterbury Press" during the months July to October, 1894, contained a series of articles about 'The Archbishop's Palace' at Canterbury, which gave the burial-places of the archbishops, so far as the time of Cardinal Pole. ARTHUR HUSSEY.

Wingham, Kent.

There is an article upon this subject, 'The Resting-places of English Primates,' in the *Guardian* for 28 Oct., p. 1711, with the initials C. Y. S.

H. A. W.

PAOLO AND FRANCESCA (8th S. x. 196).—Paolo, or Polo, Malatesta was a son of the Lord of Rimini, and Francesca, wife of his crippled brother Gianciotto, was daughter of Guido da Polenta, Lord of Ravenna. I have no idea where any of these persons were born, and I do not recollect seeing any picture representing the doom of the guilty lovers in the Vatican. Some thirty years ago, I believe, I saw a painting which essayed to do this in an exhibition of Dante illustrations which was held in a gallery not far from the Fountain of Trevi. MR. BEN HASSARD would do well to read the notes to Longfellow's translation of the 'Inferno,' canto v. ST. SWITHIN.

"CLEM"=TO SUFFER FROM COLD (8th S. x. 48, 266).—Whether right or wrong, Charles Reade has a quite definite notion as to the meaning of *clem* or *clam*. This dialogue occurs in 'It is Never too Late to Mend,' chap. xxv.:—

"'What did I know about religion before his reverence here came to the goal? No, sir, I was clammed to death.'

"'Clammed?'

"'Yes, sir, clammed, and no mistake.'

"'North-country word for starved,' explained Mr. Eden.

"'No, sir, I was starved as well. It was very cold weather, and they gave me nothing but a roll of bread no bigger than my fist once a day for best part of a week. So being starved with cold and clammed with hunger, I knew I couldn't live may hours more.'"

Reade was an Oxfordshire man, and his idea of the word would, no doubt, be based on hearsay.

THOMAS BAYNE.

Helensburgh, N.B.

'THE MILL,' A POEM (8th S. x. 51).—The information given is most meagre. Does not your querist know when and where it was published? Was it a separate publication, or in one of the magazines? I find no such title in any of the catalogues. RALPH THOMAS.

"FEER AND FLET" (8th S. x. 76, 166, 339).—Although *flet*, from A.-S. *flett*, may be equivalent to *home*, yet I venture to think that in the above connexion the word means *water*, and is derived from the A.-S. *fleot*. *Feer* and *flet* I would explain as "fire and water." I am led to this conclusion by the occurrence of the words "fire and fleet" in the following verse:—

This ean night, this ean night,
Every night and awle,
Fire and fleet [*water*] and candle-light,
And Christ receive thy sawle.

This verse is the first of several, which are given in Mr. C. Hardwick's 'Traditions, Superstitions, and Folk-lore,' 1872, p. 180. Mr. Hardwick says that Brand, on the authority of Aubrey, states that amongst the vulgar in Yorkshire it was believed, "and perhaps is in part still," that after a person's death the soul went over Whinney Moor; and till about 1624 at the funeral a woman came (like a Praefica) and sang a certain song, beginning as above. F. C. BIRKBECK TERRY.

MARGARINE (8th S. ix. 228, 312).—A quotation for the word "margarine," with a definition of it, was given in 1855, from an English book of the day, in 'N. & Q.,' 1st S. xii. 491. W. C. B.

MIRACLE PLAY (8th S. x. 276, 364).—Your correspondents should not omit to include in their lists the pre-Reformation mystery plays of Cornwall, which the old Cornish called "Gwary Miracl." Those the MSS. of which survived the sixteenth century have been printed and carefully edited.

They are the 'Gureans an byz' ('Creation of the World'), and the 'Bewnans Meriazec' ('Life of St. Meradochus').

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

THE EDELWEISS (8th S. viii. 248, 374).—At the first reference I sought information as to the legend and charm associated with this Alpine flower. These lines, by "Fauvette," from the *Girl's Own Paper*, 6 Aug., 1892, seem to answer my queries, and may be of interest to your readers:—

This starlike flower, that high in cloudland blows,
Once was a maiden, so the legend goes;
A maid so fair, so pure without, within,
All men did love, yet worthy none to win.
In vain her suitors sued, in vain they sighed,
Until at length, when still unwed, she died.
On mountain top, enthroned 'mid snow and ice,
Transformed to flower, she reigns as edelweiss.
And since alone through toil and bravery,
And upward struggle, found this flower may be,
To pluck the edelweiss is to obtain
The noblest love that mortal man may gain,
Since 'tis the type of ideal womanhood—
Of all that is most pure, most beautiful, most good.

W. A. HENDERSON.

Dublin.

EARL GODWIN (8th S. x. 296, 340).—In addition to the references, *re* 'De Warren Family,' quoted in my reply, p. 240, see also 'Gundreda, Countess of Surrey,' 6th S. vi. 66; 'The Parentage of Gundrada,' 6th S. viii. 207; 'Gundrada de Warrenne,' 6th S. xi. 307; 7th S. i. 157, 194; 'Tombstone of Gundrada de Warrenne,' 6th S. xii. 8, 76; 7th S. i. 92; also a review on 'Gundrada de Warrenne, Wife of William de Warrenne of Domesday,' a critical examination of the received stories of her parentage, &c., by R. E. CHESTER WATERS, B.A., 6th S. xi. 140. CELER ET AUDAX.

PERRIS (8th S. viii. 508; x. 57).—Other variants of this surname occur to me. When in Cambridge (1879–82), I knew a gentleman who was a native of Ceylon, and who is, I believe, now a district judge somewhere in India. His name was John Peiris, he was President of the Union. The present courteous Committee Clerk of the Chester Corporation, Mr. William Peers, gives another form of the word. Again, all of us are well acquainted with Mr. Pears, of soap fame.

T. CANN HUGHES.

Lancaster.

"RULE THE ROOST" (8th S. x. 295, 365).—MR. WARREN raises an interesting point when he suggests that I should have known Charles Reade's use of this phrase. I might have been aware of the fact and yet have suppressed my knowledge, in recognition of the latitude allowed to the novelist or other writer of dialogue. I frankly confess that Reade's introduction of *fullish* and *fullishness* into his narrative, as well as his dialogue, considerably puzzled me, for the difficulty is to see how the joke comes in. With dialogue, as distinct from narrative, the matter is different altogether; the more extraordinary the orthography the more subtle, presumably, is the author's delineation of the character with which he is engaged. The essayist, especially if he is a recognized and belauded "master of style," must be judged by a criterion that is inapplicable to the novelist. Stevenson, in the instance under consideration, apparently uses his phrase deliberately, employing no quotation marks nor otherwise indicating that he writes anything peculiar or unusual. What I desired to know, and still wish to learn, is, whether "rule the roost," after such a weighty *imprimatur* as it has thus received, is to be considered the standard form of the metaphor.

THOMAS BAYNE.

Helensburgh, N.B.

In a discussion, even upon a matter so small as that of the original meaning of a proverb, it is always a comfort to get down to solid ground. Whatever may have been the very earliest sense of the word *roste* in this connexion, it was understood in the year 1555 of roast meat. Dr. William Turner's 'New Booke of Spirituall Physik for Dyuerse Diseases of the Nobilitie and Gentlemen of Englande' is a very rare volume (the mention of it in Lowndes was supplied to Mr. Bohn by myself from my own copy), though there is now a copy in the British Museum. In it occurs, at fo. 36 (a), the following sentence:—

"Steuen Gardener an under cooke in the Cardinal Wolfe Wolsey hys house, and afterwardes alowed of kynge Henry the eyght to be a master cooke, and hys principall cooke for a longe tyme, *ruled the roste* in ye kynges house, as boldly and as saucely, as hys maister dyd before hym, as ye blowe upon his cheke that my Lorde of Warwyke gave hym, may beare wytnes."

Is this early use of the proverb, connecting it with the kitchen and not with the fowl-house, sufficiently explicit to decide the question?

J. ELIOT HODGKIN.

Richmond, Surrey.

EARLY JEWS IN FULHAM (8th S. x. 233).—I thank DR. M. D. DAVIS for his note at the above reference. He had previously written to me privately about the three Jews in question, and I also possess one or two references to them from other sources. I notice that DR. DAVIS states as a fact that Jews "resided in this locality [Fulham] a few years before the general expulsion in 1290." This is a point on which I should much like to possess good evidence, and I trust he may be able to afford it. No doubt the Jews who were named after the village (de Fulham, de Foleham, de Fuleham, de Ffolleham, &c.) originally came from it, but, so far as I have been able to trace, all of whom I have any record were apparently resident in (or, at least, traded in) London. What I should like

to know is whether Moses de Ffoleham ('Exch. Pleas, Judgment Rolls,' Jews A. 16, 2 A. 1, No. 47, Record Office) can be personally identified with the place the name of which he bore. I should much value references to any person bearing the surname of Fulham. I have a list of some one hundred and fifty names, but I feel sure there are many others. CHAS. JAS. FERET.

49, Edith Road, West Kensington, W.

GRAHAM OF NETHERBY (8th S. x. 156).—William Graham, captain of the 65th (? 55th) Regiment of foot, was the son of the Rev. Robert Graham, D.D., of Netherby, and brother of James, the first baronet. He married Miss Herffy (? Hersey), and died, leaving a son.

JOHN RADCLIFFE.

CHURCHES CLOSE TO ROOD LANE (8th S. x. 295).—The church of St. Margaret Pattens, in the Ward of Billingsgate, stands at the south-eastern corner of Rood Lane, at its intersection with Eastcheap. The present church was rebuilt by Wren after the fire of 1666, when the parish of St. Gabriel Fenchurch, in Langbourne Ward, was united with that of St. Margaret Pattens. Other churches in the Ward of Billingsgate, in which Rood Lane is situated, are (1) St. Mary-at-Hill, in Love Lane, which, with the exception of the tower (rebuilt in 1780), was also reconstructed by Wren after the fire, and the parish of St. Andrew Hubbard, in the same ward, united with it; and (2) St. George, in Botolph Lane, which was also rebuilt by Wren after the fire, and its parish united with that of St. Botolph, Billingsgate. Of other neighbouring churches, those of St. Dunstan-in-the-East, in Tower Ward, and St. Benet Gracechurch, in the Ward of Bridge Within, were the most important. The last-named church was pulled down in 1867, and its parish, with that of St. Leonard Eastcheap, united with that of All Hallows, Lombard Street, in Langbourne Ward.

W. F. PRIDEAUX.

Kingsland, Shrewsbury.

HAS CAPT. HINDE tried St. Margaret Pattens, Rood Lane? I am sure the rector, the Rev. J. L. Fish, M.A., would gladly give him any information in his power. RUVIGNY.

From my large coloured parish map of the City of London I see that more than half of Rood Lane is in St. Margaret Pattens, about three-eighths in St. Gabriel Fenchurch, and the remainder in St. Dionis Backchurch. The registers of St. Margaret's and St. Gabriel's are both in the custody of the rector of the united parishes. That of St. Dionis has been published by the Harleian Society; but, unfortunately for your correspondent, the transcript stops short at 1754; he will, therefore, have to apply at the Vestry Hall of St. Dionis, where the original remains. The churches of St. Gabriel and St. Dionis no longer exist. C. E. GILDERSOME-DICKINSON.

Eden Bridge.

FOXGLOVE (8th S. viii. 155, 186, 336, 393, 452, 495; ix. 16, 73, 517).—As ST. SWITHIN, at the last reference, says that he is interested in what he is pleased to call my "quest after the originator of the *folk's-glove* heresy," the following passage from 'The Denham Tracts,' vol. ii. p. 149 (Folk-Lore Society, 1895), may not be unacceptable to him:—

"The foxglove (*Digitalis purpurea*) has in its name no connexion with the fairy folks, but, as I have noted elsewhere, is from the A.-S. *foxesclife*, *foxesclofe*, *foxesglofe*, *foxesglove*—the glove of the fox. The false etymology was, I believe, first advanced in Landsborough's 'Arran,' p. 144; accepted by Dr. Johnston, 'Nat. Hist. East. Bord.,' p. 157; and eagerly seized on since by popular writers."

F. C. BIRKBECK TERRY.

CHARLES II.'S LODGE AS FREEMASON (8th S. x. 316, 380).—The query above the initials A. C. H. is certainly curious, seeing that I myself at this present moment am investigating the selfsame matter.

I notice that A. C. H. speaks of the badge, alleged to have belonged to the Merry Monarch, as having been found "in the garden of Nell Gwynn's house." He alludes, of course, to Sandford Manor House, or Sandford House, on the south side of the King's Road, at Sand's End.

The story as reported to me is that, many years ago, a Freemason's badge or jewel, supposed to have belonged to the king, was found at Sandford House under the boards of one of the rooms on the first floor. The discovery was kept dark, lest it might be rumoured that great treasure had been found. The badge was given to Mr. T. N. Kirkham, engineer to the gas company to whom Sandford House now belongs. Mr. Kirkham, I understand, presented the badge to his lodge.

A Charles II. shilling and a silver thimble bearing the initials N. G. (query Nell Gwynne?) were also found at the house. So far I have failed to trace the present whereabouts of any of these relics; but probably Mr. Kirkham, who is still believed to be living, could materially assist us, could his address be found.

Up to the time of writing I have found no absolute evidence connecting Nell Gwynne with the house. The above clues, though slight, are welcome, and I hope readers of 'N. & Q.' who are interested in the career of "poor Nell" will assist me in elucidating the mystery which at present surrounds her supposed home at Sand's End.

The plaster medallion of Nell Gwynne, mentioned by Faulkner, is another item which I should like to trace. The present representatives of Mr. Wm. Howard, its whilom possessor, know nothing of it. Some relics of pottery were also found at Sandford House.

I may, perhaps, make a slight addition to this answer, though it does not help to solve the query asked by A. C. H. Quite recently some repairs to the brickwork of the chimneys of Sandford House were in progress. In taking out some bricks the workmen came across a very old copper coin in the top courses of the central block around which the chimneys are arranged. The coin is much corroded and worn. The edge is broken, and it seems impossible to trace any image or letters upon it. The workmen state that it was a custom to put coins into the brickwork of chimneys at the time of finishing a building. Can any reader verify this statement? Is the custom of burying coins and newspapers when foundation stones are laid of ancient origin? The coin, which I have seen, is now in the possession of Mr. Daniel McMinn, at Sandford House.

CHAS. JAS. FÉRET.

49, Edith Road, West Kensington, W.

WEBSTER'S 'DICTIONARY' SUPPLEMENT (8th S. x. 334, 381).—The only article I know for Persian is in German, in the *Sitzungsberichte* of the Munich Royal Academy for 1875. The best work by Henry Sweet is not the 'Primer,' but the 'Handbook of Phonetics.' Had the compilers of our pronouncing gazetteers studied it they would not have gone astray over Dutch names like Leeuwarden and Nieuwe Diep, or Swedish names like Jonköping, Norrköping, Nyköping (oddly enough these are right in the old editions of Webster and wrong in the new), or those ending in *borg*—Elfsborg, Wenersborg, Ulcaborg, Svea-borg—where the final *g* should have the force of the English *y*.

JAS. PLATT, Jun.

"FROM ADAM'S FALL TO HULDY'S BONNET" (8th S. x. 236, 326).—This will be found in the sixth section of the late Hon. J. R. Lowell's 'Biglow Papers,' second series. There the full line reads: "Nothin' from Adam's fall to Huldy's bonnet." It forms part of a reflection, from the lips of "Mr. Hosea Biglow," who, when no longer young, comments upon his old-time cocksureism touching all mortal things, from the sin of Adam to the bonnet of a woman. In the alphabet part of the old Puritan spelling-book—the second edition, by the way, is dated 1691—still extant in New England rural districts, ycleped

"The New England Primer | Improved | for the more easy attaining the true reading of English | To which is added | the Assembly of Divines, and | Mr. Cotton's Catechism. | Boston: | Printed by Edward Draper, at | his Printing-office, in Newbury-Street, and sold by John Boyle | in Marlborough-Street. 1777,"

the letter *A* is adorned with a blood-curdling cut, inscribed "In Adam's fall we sinned all," the modern parallel of which is "A was an apple pie." As one of country breeding, this was one of the very first literary exercises pumped into the mind of Mr. Biglow, and consequently the beginning of all things in his eyes. In the miscellaneous department of this same past bits of true light for the mind of the youthful, Huldah is given as one of the orthodox Biblical names for a godly infant female Puritan. Prefixed to the series of 'The Biglow Papers' appears the original draft of 'The Courtin',' Mr. Biglow's exquisite love lay in the Yankee doric, afterwards elongated to meet popular demand, the heroine of which is Huldy, *i. e.*, Huldah:—

Zeckle crep' up quite unbeknown,
An' peeked in thru the winder,
An' there sot *Huldy* all alone,
'Ith no one nigh to hender.

An' she 'd blush scarlit, right in prayer,
When her new meetin'-*bunnet*
Felt somehow thru' its crown a pair
O' blue eyes sot upon it.

"Zeckle" here is short for Ezekiel, and "meetin'-bunnet" for meeting-house bonnet, *i. e.*, Sunday bonnet.

LUNG.

EASTER (8th S. x. 275, 339).—The question put by LORD ALDENHAM has been misunderstood. It is "Given the day [on which a certain Easter fell] can any one tell.....how to find the years in which Easter would fall on it?" LORD ALDENHAM, it may be presumed, had already discovered the years he refers to, and in a similar way, no doubt, to that followed by MR. C. F. S. WARREN and others; but he wishes to be able, it is clear, to discover the years by computing backwards from the datum that he possesses, and he takes it for granted, apparently, that there is a way of doing so. His assumption is a legitimate one, and the assertions made to the contrary by MR. C. F. S. WARREN are erroneous. The datum from which it is sought to extract the years in the fifteenth century in which the specified Easter may have occurred is: Easter Day, 27 March. The method is: compute the Sunday Letter and the possible lunar years; then those Julian years that are connoted by both the Sunday Letter and one or other of the Golden Numbers are the years sought.

Easter Day being known, in order to compute the Sunday Letter of the year, later than February, we deduct 1 from the date of the first Sunday in April and the remainder indicates the Sunday Letter. Sunday, 27 March, precedes Sunday, 3 April; 3 − 1 = 2; the second letter is B. We must now find what years in the first half of the fifteenth century had Sunday Letter B in April. It will be remembered that we are to compute in the Old Style, and that the first year of the cycle of the Dominical Letters had Sunday Letters GF. The sequence of Sunday Letters is GF, E, D, C, BA; G, F, E, DC; B, A, G, FE; D, C, B, AG; F, E, D, CB; A, G, F, ED; C, B, A. B, consequently, falls in April in years 10, 16, 21, and 27. These years must now be dated in the

Christian era. A.D. 1400 was year 9 of the Dominical cycle (1400+9÷28 leaves 9 remainder), therefore B was the Sunday Letter in April of the years 1401, 1407, 1412, 1418, 1429, 1435, 1440, and 1446. One of these years must be the year sought. We must now discover which of them coincide with those lunar years that permit of Easter falling on 27 March.

On Easter Day the Paschal moon is not less than 15 days old, nor more than 21; therefore, on 27 March it was either 15, 16, 17, 18, 19, 20, or 21 days old. Now 22 March is known to computists as "Sedes Epactarum," because the age of the moon of the tables on that day equals the epact of the Paschal lunar year. When we know the epact of any Paschal year we can connote its Golden Number too, and thus assign it to its proper place in the decemnovennal cycle. By our datum, therefore, 22 March was either moon 10, 11, 12, 13, 14, 15, or 16. We cannot regard this arithmetical series as a series of epacts, however, because, since there are 29 to 30 days to a lunation and only nineteen epacts, the latter series cannot absorb all the numbers from 1 to 30. A glance at the third column in the table of movable feasts in the Book of Common Prayer will show that only 11, 12, 14, and 15 out of our hypothetical lunar ages of 22 March are true epacts. These will be found to connote the Golden Numbers ii., xiii., v. and xvi., respectively. We must now assign these Golden Numbers to their proper years in the first half of the fifteenth century. A.D. 1400 has Golden Number xiv. (1400+1÷19 leaves 14 remainder); therefore 1402 has Golden Number xvi., and the other years presenting one or other of the four Golden Numbers computed above are 1407, 1410, 1418, 1421, 1426, 1429, 1437, 1440, 1445, and 1448. The years that appear in both lists—namely, 1407, 1418, 1429, and 1440—are the years sought. In some positions, given the century and the date of Easter, it is possible to fix the year exactly by this method; whether it be considered a useful one is, of course, another matter.

I think it very likely that if Lord Aldenham were to examine the *indiculus* of his MS. other computistical elements which would enable him to date it would be found therein.

A. Anscombe.

Tottenham.

'Our Old Town' (8th S. x. 335).—The name of this village is West Burton. The village is in Nottinghamshire, about three miles south of Gainsborough, on the west bank of the Trent, and about opposite the Lincolnshire village of Lea. Miller, in his charming 'Boy's Summer Book,' writes:—

"It [the old bed of the Trent] formed a subject of dispute between Hotspur and Glendower, in the first part of Shakspere's 'King Henry the Fourth,' Act III., scene i. You must know, then, that in Shakspere's time the river Trent, which divides the counties of Nottingham and Lincoln, made a large circle of four or five miles, which Shakspere calls a 'huge half-moon.'"

Turning to the play, we find at the reference given by Miller:—

Hotspur. Methinks my moiety, north from Burton here,
In quantity equals not one of yours:
See how this river comes me cranking in,
And cuts me from the best of all my land,
A huge half-moon, a monstrous cantle out.
I'll have the current in this place damm'd up;
And here the smug and silver Trent shall run
In a new channel, fair and evenly;
It shall not wind with such a deep indent,
To rob me of so rich a bottom here.

The map in 'Lincolnshire in 1836' (published at Lincoln by John Saunders, Jun.), shows well the place of the "huge half-moon," but makes it appear that the river still flowed there at that date, whilst Miller, in the 'Summer Book' (Chapman & Hall, 1846), says that "this large circular portion of the river, which was navigable in Shakspere's time, has been dry for the last half century," &c. And now the Trent does run

In a new channel, fair and evenly.

Wm. Edward Pollard.

Hertford.

'Robin Adair' (8th S. x. 196, 242, 304).—I find the statement made by Hardiman, and utilized by myself in my 'Stories of Famous Songs,' is incorrect, that the "Robin Adair" of the song was an ancestor of Viscount Molesworth. In all probability, the Robin Adair who married Lady Caroline Keppel in 1758, and was the father of the Right Hon. Sir Robert Adair, who died in 1855, belonged to the Adairs of Ballymena, county Antrim. But can any one say definitely who was the father of Robin Adair, surgeon-general to George III.? S. J. Adair Fitz-Gerald.

"Forest Cloth" (8th S. x. 335).—Mr. Bradley will find a term in Wright's 'Provincial Dictionary' that is probably connected with "forest cloth." This is "forest-whites"—a sort of cloth; unhappily for his purpose, all the information vouchsafed. C. P. Hale.

Miscellaneous.

NOTES ON BOOKS, &c.

Battles and Battle-fields in England. By C. R. B. Barrett. (Innes.)

In the course of pilgrimages undertaken, in part, with a view to publishing a series of guide-books to counties—in praise of some of which we have already spoken—Mr. Barrett has visited the sites of the principal English battle-fields. A draughtsman—an artist, even—of much taste and ability, and a student of the art of strategy as well as a writer, he has reproduced for us the principal combats in which the blood of England was wasted, its might consolidated, and its history made. Where, as in

country districts, any trace of the original field of encounter remains he has set it before us, reconstituting in some cases, with the aid of plans, the very physiognomy of the struggle, and dealing shrewdly and intelligently, in every instance, with the strategic aspects of the fight. The matter thus obtained, together with views of spots and objects adjacent to the field, and short chapters on "Marching," on "Arms and Armour," and on "Strategy and Tactics," constitutes a volume of much beauty and interest, which may be commended to all who seek, so far as possible, to vivify and to verify the history of their country. The work is ushered in by a welcome introduction by Mr. H. D. Traill.

England, fortunately, has never been, like Belgium, the "cockpit of Europe," and of late has forgotten what is the appearance of a hostile army or what are the conditions of domestic broil. Her experiences in the past have been, however, sufficiently severe, and the blood of her sons has been shed like water over most of her counties. Beginning with the battles of Fulford and Stamford Bridge, in which, before losing his life and kingdom at Senlac, Harold, on 20 and 25 September, 1066, defeated Harald Hardrada and the Norsemen, the work ends with the rout of Monmouth and the West-Countrymen at Sedgemoor, 6 July, 1685. Thirty-four fights in all are described, the scheme of Mr. Barrett including, as a rule, neither skirmishes nor sieges. The first great historic battle is that of Hastings, in depicting which the pen and pencil of Mr. Barrett are both seen at their best. Scottish invasions begin with the Battle of the Standard, fought at Northallerton 22 Aug., 1138, and include the battles of Otterbourne and Flodden. The Wars of the Roses, like those of the Commonwealth, extend over a wide area, ending with the hardly contested field of Bosworth, and the defeat and death of Richard III. Edgehill opens out the list of fights between Cavalier and Roundhead, which ends with the "crowning mercy" of Worcester, the last English battle before Sedgemoor. The work baffles analysis, the links which combine the whole into a portion of the "making of England" being necessarily wanting. It is none the less intensely interesting, and is calculated to quicken delight in the perambulation of our fair country. Besides being well designed and executed, the drawings have antiquarian interest, and the descriptions are in every case stimulating and comprehensible. Mr. Barrett is to be congratulated on his work, which is got up in admirable style, and constitutes a very handsome and, in all senses, attractive volume. The work is dedicated to the Duke of Connaught.

The Princess of Lamballe. By Sir Francis Montefiore, Bart. (Bentley & Son.)

Sir Francis Montefiore modestly entitles "a sketch" the history he supplies of the murdered Princesse de Lamballe. Tragic indeed is the history of this unfortunate woman—one of the fairest as well as the worthiest and most virtuous victims of revolutionary fury. Harrowing as it is, the story will bear retelling. All but Queen of France at one moment, she left behind her nothing but a name, her poor corpse, after having been desecrated and polluted, being thrown, with the remains of others, into a pit, and consumed with quicklime. Her head, as is well known, washed, and with the hair dressed by a barber, was carried on a pike to terrify the despairing queen, while her heart, as Sir Francis reminds us, was cooked and eaten in a tavern by the monsters who slew her. A truce to these horrors—the worst, perhaps, that history chronicles. But slight is the portion of the volume occupied by them, the remainder being taken up with more pleasing details of the life at Versailles or at Eu. Little is said concerning her reception in England, nor is it, indeed, sought to supply particulars beyond such as are to be found in French histories and memoirs. Some of the scandals concerning her husband preserved by Bachaumont, are left—perhaps discreetly—unmentioned. Philippe Egalité is, naturally, the villain of the book, and to him it is attributed that the efforts to save the heroine were futile. Not very much longer than two or three magazine articles is the book. It is, however, raised into importance by the number of the illustrations, principally, but not wholly, portraits. These, which are all full-page, are almost as numerous as the pages. We should be glad of some information as to their source and authority. This in every case but one is refused us. Sir Francis would have improved his volume by a little more care in revision. "M. de Choisieul Gouffier" is given twice instead of *Choiseul*. We have, p. 9, "qui" for *que;* p. 56, "Guide" for *Guide;* p. 71, "dame d'attour" for *d'atour;* on p. 75, "Milot" for *Millot;* on p. 77, "buche" for *bouche;* and so forth. For the purpose of extra illustration the volume seems suited. The only thing to be urged against this is that the illustrations given are so numerous there is scarcely a person or an event named without a portrait or a representation being supplied.

The Book of Wonder Voyages. Edited by Joseph Jacobs. (Nutt.)

Mr. Jacobs has hit upon a plan for imparting some variety to Christmas fairy-lore, and furnishing fresh opportunities to the brilliant pencil of Mr. John D. Batten. Instead of a further collection of fairy stories, of which the close of each year brings a fresh batch, he has opened out, in the first of a series of wonder voyages, a field as vast as the other, and in some respects comparatively unworked. The voyages now printed were told originally as Friday-night stories to Mr. Jacobs's own children, and he has judged that the recitals that proved stimulating to these would be no less acceptable to other families. For his opening volume he has selected the voyage of the Argonauts, as brilliantly told by Kingsley in his 'Heroes'; a version of the 'Voyage of Maelduin,' from a translation by Dr. Whitley Stokes which appeared in the *Revue Celtique;* 'Hasan of Bassoran,' abridged from the 'Arabian Nights'; and the 'Journeyings of Thorkill and of Eric the Far-Travelled,' from the Eric Saga and from Saxo Grammaticus. Adventures classical, Celtic, Oriental, and Norse are thus represented at their best. Permission from various quarters has been necessary in order to bring into one volume these various legends, the effect of which on general literature is well known. They constitute a delightful book for children, which Mr. Jacobs by his notes and Mr. Batten by his designs commend to readers of all ages. On the whole, the Kingsley portion is the best as well as the longest. 'The Voyage of Maelduin' has furnished Mr. Batten with the opportunity of depicting many weird monsters of the deep. Much might be said on the points of similarity and divergence in these histories and on their resemblance to other famous work. *Apropos* of a child's book, however learned may be the garnish, criticism of this kind is not challenged. We prefer, accordingly, to insist upon the beauties and interest of a volume that may be heartily commended to those among whose proximate duties is the provision of solace and delight for those destined to be their successors.

The Castle, Barony, and Sheriffdom of Auchterarder. By A. G. Reid, F.S.A.Scot. (Crieff, Philips.)

As one of the Royal Burghs of Scotland, Auchterarder deserves its historian. It has found one in Mr. Reid, a

native, whose name has of late been pleasantly conspicuous in 'N. & Q.' Tradition points to its castle as a seat of Scottish kings and the residence of King Malcolm Canmore, who granted the Common Muir to the neighbouring burgh. Auchterarder, of course, like Dogberry, "hath had losses," the burning of the town in 1716 by the Earl of Mar, after the battle of Sheriffmuir, on a frivolous pretence, and with a futile promise that the inhabitants should be indemnified, being enough to daunt the spirit of a less assertive and indomitable burgh. Its history, both ecclesiastical and civil, is deeply interesting, and is narrated with picturesqueness and fidelity by Mr. Reid. The pamphlet, which is admirably printed, makes direct appeal to antiquaries on both sides of the Border.

Bibliographica. Part XI. (Kegan Paul & Co.)

THE penultimate part of *Bibliographica* opens with a valuable and profusely illustrated paper, by Sir E. Maunde Thompson, on 'Calligraphy in the Middle Ages.' Many exquisite specimens of the work of scribes, English, Irish, French, and Italian, are reproduced, the earliest specimen of a Greek text being taken from a lovely manuscript of the works of Lucian in the Harleian Collection of the British Museum, executed early in the tenth century. This and succeeding specimens of approximate date convey an idea of what Sir Edward holds to be "the most beautiful type of Greek minuscule writing that has ever been created." The writer also holds that those in search of "a model for a Greek fount which shall combine grace, strength, and legibility need surely not go far afield with such examples at their command." Coming to the Latin minuscule writing of the Middle Ages, Sir Edward holds that copies in the ordinary cursive hand of the day must have been common with scholars who could not afford the great authors in grand uncial volumes, but supposes them to have perished —mere working tools, dismissed when they had served their turn. Some interesting words follow on the half-uncial writing, which combines some of the elements of the uncial with those of the cursive hand. The earliest facsimile preserved is from an Italian MS. previous to 569. A marvellous specimen of a French MS., from a Dominican service book, *c.* 1260–75, follows. Some illustrations of libraries are also given. These are very fine. One from a translation from Boccaccio, presenting that writer and Petrarch, is supremely beautiful and interesting. Mr. F. Madan follows with an admirable analysis of the 'Thomason Collection of Civil War Tracts,' for which consult the Indexes to the First and Second Series of 'N. & Q.' Mr. W. Y. Fletcher deals with 'English Armorial Book Stamps' and their owners. These are, by comparison, few. Among those given are the stamps of Wm. Cecil, Lord Burleigh; Robert Dudley, Earl of Leicester; Sir Christopher Hatton; Francis Bacon, Viscount St. Albans; Sir Symonds d'Ewes; and Samuel Pepys. M. A. Claudin, dear to book collectors, writes on 'Private Printing in France during the Fifteenth Century,' Mr. Cyril Davenport on 'Roger Payne and his Indebtedness to Mearne,' and Mr. H. R. Plomer on 'Richard Tottel.'

The Articles of Christian Instruction in Favorlang-Formosan. Edited by Rev. W. Campbell. (Kegan Paul & Co.)

THE somewhat heterogeneous materials brought together in this volume are intended to be of use to the Presbyterian missionaries who have been endeavouring with some success to bring Christianity to the natives of Formosa. Hitherto the non-Chinese-speaking aborigines of the island have been almost wholly unknown to Europeans; but now that the Japanese have taken it under their protection it is hoped that this *terra incognita* may be opened to civilization, and then the documents here printed may be serviceable to the pioneers who shall attempt to Christianize it.

'The Articles' referred to in the title are in the form of a dialogue between a Favorlanger and a stranger, on the elements of the Christian faith, written by J. Vertrecht, a Dutch pastor who laboured in Formosa between 1647 and 1651. This is composed in Dutch and the Favorlang dialect, arranged in parallel columns, to which an English rendering is added by the editor. How far this dialect represents the speech of the present aborigines is exceedingly problematical. As might be anticipated, Haibos, the only deity that the poor savage had conceived to himself as the giver of sunshine and rain, is turned offhand into the devil by the orthodox stranger, who does not fail to make capital also out of the coincidence that the prophet of Haibos was a little bird named "Adam." The vocabulary of the Favorlang tongue here given was compiled by another early Dutch missionary, one Gilbert Happart. This will, no doubt, be of some practical utility to future settlers among this little-known tribe; but it is hard to conceive what possible benefit can accrue from sandwiching between these two genuine relics a piece of imposture like George Psalmanazar's 'Dialogue between a Japonese and a Formosan,' to which he himself prefixed the prophylactic motto, "Quid rides?.....Fabula."

FIRST and best among Christmas numbers is *Holly Leaves*, the Christmas number of the *Sporting and Dramatic News*. The reproduction of Mr. Hillingford's 'Wellington at Waterloo' is in itself a triumph, and the general illustrations, whether serious or humorous, are capital.

A NEW volume of sketches of Welsh village life in the last generation, on the lines of Mr. Barrie's Scottish tales, under the title 'Gwen and Gwladys,' is announced for early publication by Mr. Elliot Stock. The stories, which were originally written in Welsh, have been translated now for the first time into English by W. Rees Evans, of Chester.

MESSRS. R. CARSWELL & SON, of Belfast, will shortly publish, by subscription, 'The Annals of the Old Belfast Stage,' by Mr. W. J. Lawrence, the biographer of G. V. Brooke and Barry Sullivan.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

P. S. P. CONNER.—We have forwarded your application to GASTON DE BERNEVAL.

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